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The American Board in India and Ceylon

By
Rev. C. Stanley Vaughan



Condensed Sketch Series

American Board of Commissioners
for Foreign Missions

14 Beacon St., Boston, Mass., U. S. A.

BOMBAY
MARATHI MISSION

THE INDIA MISSIONS A.B.C.F.M.

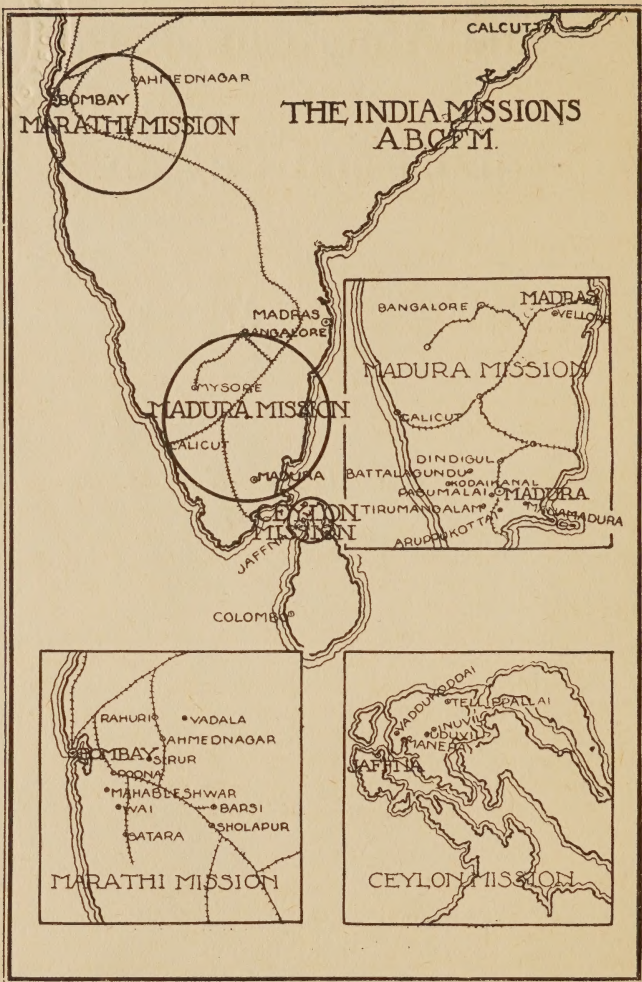
MADRAS
BANGALORE
MYSORE
MADURA MISSION

MADRAS MISSION

CEYLON MISSION

BOMBAY
MARATHI MISSION

CEYLON MISSION



THE AMERICAN BOARD IN INDIA AND CEYLON

CHAPTER I. BEGINNINGS

There are few more severe condemnations of a movement than to say that it is visionary, yet the American Board, like the great work of Paul in Europe, and like every other movement that has uplifted in any degree, is so far visionary that it was founded on a vision.

The Vision A few students, stirred by, and out of the warmth of, a new religious experience see a vision of the "moral darkness of Asia and the need of sending the Gospel to that land." They see, not one man, but half the human race calling, "Come over and help us"; and this little band, under the spell of that vision, but entirely wanting in experience or visible resources, say, "We can if we will"; and they do.

The Board Out of this vision, on June 29, 1810, came the American Board of Commissioners for Foreign Missions, nine men cautiously embarking on this great enterprise; not quite sure that they are doing right to encourage these visionary youth, but fully agreed to walk prudently, and to take no great risks. This is not the design of Providence for them and in spite of their Prudential Committee, they are forced to take, from the very first step, that road of faith which they have walked ever since, and to vote, in January, 1812, to send out the first missionaries, while as yet there were no funds to pay their expenses. Faith was rewarded, and by the day the missionaries actually sailed, funds were in hand to meet the entire cost of their outfit and to pay a year's salary in advance.

The Vision Tested In February, 1812, six years after they had seen their vision, eight missionaries, Rev. and Mrs. Adoniram Judson, Rev. and Mrs. Samuel Newell, Rev. and Mrs. Samuel Nott, Rev.

Gordon Hall and Rev. Luther Rice, set sail in two parties, by different ships for the same port, Calcutta.

It is said that the Board had chosen three fields as the scene of their first endeavor, and it is worthy of note that they never actually began work in any one of the three: Burmah, Penang, Surat. This is indicative of the way Providence has guided through all its history. As we follow the course of those first missionaries we are reminded of the record in the Acts, and may reverently say: they went to the regions of Burmah, Mauritius and Ceylon, having been forbidden of the Holy Ghost to speak the word in Calcutta. Finding difficulties, also, in Bombay they assayed to flee to other regions, but the Spirit of Jesus suffered them not; and being brought back to Bombay as prisoners, there they stayed, concluding that God had called them to preach the Gospel there.

The Vision Vindicated Yes, there they stayed in spite of repeated orders that they be sent back to America, for God had raised up for them a friend in the person of the Governor, who delayed to execute his orders until, after six months, they were cancelled, and the way lay open to that work of which they had said, "If we will, we can." Immediately those missionaries, now reduced to four, began the work which today we know as the Marathi Mission.

Acting on information gained during their period of wandering these men had written to the Board of the opening in Ceylon, and in 1816 a group of nine new missionaries landed in that island and founded the Ceylon Mission. After eighteen years of foundation laying and solid building, the time was ripe for the move contemplated from the beginning, and a band went out from the Ceylon Mission, and founded a mission in the home-land of the Tamil race, the Madura country. Thus, by the year 1834, the vision had materialized in the three missions, which remain to this day as the work of the American Board in India and the Island of Ceylon.

CHAPTER II. THE FIELD

1. Its History

From the earliest dawn of her history, India has had her **doors of the sword**, through which has come an almost endless procession of conquerers and despoilers, the Dravidian, the Aryan, the Scythian, the Hun, the Greek, the Mogul, the Persian, the Afghan, and many others. But, as men learned to use the highway of the sea, new doors were found and by these have come, for the most part, men of peace; especially by these have come the messengers of the cross. By these new doors, the **doors of the Cross**, came the Board's representatives, and today the missions they founded stand at the threshold of two of these doors: Bombay, the door to the Orient, which looks westward; and Colombo, the meeting place of the nations, where North, South, East and West meet and rub elbows today, and tomorrow are gone to the ends of the earth.

2. Its Geography

The India of the Board's missions is not the India of Aryan history, nor that of Kipling's romances. No part of the Board's work has ever reached north of the Narbada River and the Vindhya Mountains, the great barrier to the Aryan's unknown south-land or **Deccan**. Here, unknown to the Aryan, arose, flourished and decayed empires and civilizations, of which students only today are learning. Here, too, on the opening of the sea routes, came the traders from Europe, just as formerly they had come from Arabia, and probably Palestine.

To this land came also the first messenger of the Cross, the Apostle Thomas, as the churches he founded contend. Here, also, came Xavier, the great Jesuit missionary, the first Protestant missionaries from Europe with a long succession of other missions, so that today it contains more than half the total Christian population of India.

The Board has occupied three well-defined areas:

The Coastal plain at Bombay and at Madura, the interior tableland at Ahmednagar and a coral formation in the Island of Ceylon. All are between the 9th and 20th degrees of north latitude, and have very much in common as regards climate; such differences as exist are due chiefly to altitude and relation to the Western Ghats, the mountains that parallel the western coast.

TABLE SHOWING RAINFALL, MEAN TEMPERATURE AND ELEVATION OF CHARACTERISTIC PLACES IN THE THREE MISSIONS

	Rainfall in inches annually	Annual mean Temperature	Elevation above Sea Level
Bombay	74	79	37 ft.
Ahmednagar	25	75	2152
Madura	38	82	300
Kodaikanal (Hill Station)	65	58	7688
Ceylon Mission	45	79	(about) 100

It will be noted that in the west Ahmednagar is higher than Bombay, and, hence, has a cooler climate, but a deficient rainfall. On the east, Kodaikanal is not only cooler than Madura, but also has a greater rainfall. Kodaikanal is high enough to overtop the Coast range, and thus get its share of the Southwest Monsoon in July, August and September, and also that of the Northeast, in October and November.

So marked are the effects of these two items (elevation and relation to the Coast range), that in a journey of less than twenty miles it is possible to go from the incessant rain of the monsoon to the unbroken sunshine of the interior and, looking back, see the clouds rolling up through some cleft in the hills, only to be cut off as with a knife at a certain point in their progress.

The area of Marathi Mission is 22,500 square miles; Madura 7,200 and Ceylon 550, with a population of 2,000,000, 3,000,000 and 400,000, respectively, or a total of 5,400,000 for all the three.

3. Its Peoples

Inhabiting these fields are two principal races of people, the Marathas in the West and the Tamils in Madura and Ceylon.

The Marathas A sturdy, compact, independent and warlike race of Scytho-Dravidian stock, the mingling of a Scythian wave of conquest with a Dravidian, which had gone before. During the seventeenth century, under the impulse of great religious fervor, and led by their great leader, Sivaji, they turned against and overthrew the decadent Empire of the Mogul, and became the last great Hindu Power in India. From this race sprang the present kingdoms of Gwalior, Indore, Nagpur and Baroda.

Degenerating from its position as champion of the Hindu faith, the Marathi power, maintained by a mercenary army, became a predatory organization as harmful to Hindus as to Islam, and thus came in conflict with the rising power of England, before whose forces, under the Duke of Wellington, as he later became, it was broken and brought within lawful limits, barely ten years before the Board sent its representatives to enlist them in a greater struggle.

The language of the Marathi race is of the Indo-Aryan group and is, of all the modern tongues, most nearly allied to its parent source, Sanskrit. It is spoken by twenty millions of people and has a rich literature of mediæval and modern production.

One of the first efforts of the missionaries was to put the Bible into this tongue, and to this were given no less than twenty-four years of labor, and the life of at least one missionary, Mr. Graves.

In the year 1917 one of the descendants of these former champions of Hinduism was sent to Vellore, Madras, as a delegate to the General Assembly of the South India United Church. He began by reminding his hearers that he was not the first Marathi to be seen in Vellore, and like his fore-

fathers he had come to see what he could take back with him to his native land! True to the instinct of his race he must not leave Vellore empty handed, but he trusted that his loot would consist of a valuable addition to his knowledge of the organization and methods of the South Indian Church, to which he was a fraternal delegate. Vellore at one time fell under the power of the Marathi, and had good reason to remember that when he came he did not return empty.

The Tamils A characteristically Dravidian race, with slight admixture of Aryan and other blood, the Tamils are among the most ancient people of India. Unlike the Marathis in this, the Tamils find their golden age of power and literary glory in a period that antedates the Christian era.

The three Tamil kingdoms, the Pandians, the Cholans, and the Cherans, are found in possession of the Tamil country at the dawn of history. Incessantly at war with each other, or with their neighbors, they all ultimately went down before the onset of more powerful kingdoms from the north. In the Second Century, B.C., the Tamils colonized the northern part of Ceylon and there Mr. Newell found their descendants in 1812, and saw at once the opening which they offered for a work in the homeland of the Tamils.

The race has held no independent rule for many centuries, and while it seems to have lost something of its warlike nature, it still retains its ability to supply rulers and executive officers; for, to the disgust of the Telugus, or Andhras, as they like to be called, the Tamil has ousted him from a majority of the official posts within his own country.

The Tamil is the emigrant of India. He is found all over the world wherever there is an opening for him. Out of a total of two million Indians abroad, the Tamil race alone must be responsible for three-fourths of the number.

The Tamil language is not a member of the Sanskrit family, but is said to be allied to the Turkish, the Basque and to the languages spoken by the American Indians. Its literature, the richest and fullest of all the Dravidian languages, is very ancient, and has at least three different religious streams, the Hindu, the Buddhistic and Jain and the Christian. Hinduism predominates, the Buddhistic and the Jain recall the time when these religions were in the ascendancy in the Tamil country, and the Christian goes back to the 18th Century, when Beschi, the "Brahmin from Rome," so completely mastered the Tamil as to be quoted today as contributing to its literature, and as giving form to some of its letters.

Tamil is the oldest of the Dravidian languages and is used by fifteen millions of people. Tradition says that Siva, himself, taught Sanskrit and Tamil to humanity, thus coupling them in a great antiquity.

CHAPTER III. THE MISSIONS

After briefly reviewing each mission separately, some of the factors common to all will be taken up.

1. The Marathi Mission

A Pioneer This is for all time, the first mission of the Board and the first to be started in western India. It was a pioneer in its field and in many kinds of mission work, methods and organization, and in that capacity has left its stamp upon all mission work in that region.

Through this long period of pioneering and experimenting, which its historian extends to the year 1854, it labored on steadily and hopefully, and emerged from it a well-organized and progressive force, a strong and experienced body of workers, devoted to the service of India.

It Reaches All Classes From its first years it has ministered to, and has received accessions from all grades of Indian society. This is an

important fact to note with reference to the caste question.

It Has Been Active in Literary Work The mission has always taken a high place in the production of a Christian literature in the Marathi tongue.

In 1817 a few tracts and the Gospel of Matthew were printed. In 1826 the whole of the New Testament appeared, and in 1834, Mr. Graves, though warned by his physician, returned to India to give his life, that he might lay the foundation for the Marathi Bible of today. In 1847 the complete Bible made its appearance, Dr. Allen being able to boast that year, that he possessed the only complete Marathi Bible in the world. In 1845 came "Hymns for Divine Worship," most of which are in common use in the Marathi Churches today.

In 1842 appeared the first number of the **Dnyanodya** (The Dawn of Wisdom), which continues today one of the best-known periodicals in India. It is the oldest religious paper, and next to the oldest paper of any sort in western India.

From its beginnings, in 1827, the Religious Tract Society has been indebted to members of the mission, not only for the production of literature, but for the introduction of methods for its distribution and for service in official capacities.

The Name While the work has gone on as a unit and without a break, it has not been the same with the name. At first **Bombay** holds the field, then **Ahmednagar** comes into use and ultimately, in 1842, we read of a Bombay and of an Ahmednagar mission. Indeed, at one time, the Board had four separate missions on paper there, but by 1860 the inevitable amalgamation took place and produced the Marathi Mission, as we know it today.

It Has Specialized in Industrial Work Like its sister missions it has always been strongly Educational, but unlike them has never developed a strong college. On the other hand, it has outstripped either of the other fields in its development of industrial work, showing, in its 1920 statistics, eight industrial institutions with 306 pupils. Through its large plants in Ahmednagar (1892), Sirur (1875), and other centers, as also through its co-operation with the Indian Missions' Industries Limited, and its Criminal Settlement in Sholapur, it has made a valuable and lasting contribution to the economic improvement of India, and has added to the stability and progress of the indigenous church. It has also given to India, through its mechanical expert, who joined the mission in 1902, an improved handloom, by means of which a man can double his former output.

The School for the Blind Another departure belonging to the Marathi Mission, alone, is its School for the Blind in Bombay, where fifty-two afflicted ones were being helped in 1920.

2. The Ceylon Mission

Second in point of time, and smallest in area, the Ceylon Mission may be characterized as the Seedbed of Christianity in the East. Its people are found in all parts of the East, holding positions of trust and influence, and carrying the influence of the mission far beyond the limits of its square mileage.

Begun as it was with a view to a mission in India, it is the first of the Board's missions to reproduce itself in a daughter mission, Madura, which was started by missionaries from Jaffna; manned, at the beginning, by Jaffna missionaries and Indian workers; and which entered at once into the rich heritage of Jaffna's literary and Evangelistic labors at its beginning in 1834; and which has

continued to benefit from a close association with its mother mission to the present.

Pre-eminently an Educational Mission While it has branched out in several lines, it has always been pre-eminently an educational mission, in which, "from the first the most feasible form of work seemed to be by schools," and in which, today, there is a larger number of students, 12,026, than in either of the other missions, in spite of their larger area and constituency. In 1823 it started the first Institution of Collegiate grade associated with the Board.

Education of Girls This mission was very early in the field of female education and by 1824 started at Uduvil the first Boarding School for Girls on mission soil anywhere in the world. This has continued its work to the present, and has a unique history of success. Not only has it stood high as an educational factor, but it has also been a most successful Evangelistic agency. It may be said that in it "more than a thousand girls, mostly from Hindu homes, have been trained for the church." Revivals of religion have been frequent and fruitful throughout its course.

Medical Missionary To Ceylon came the first medical missionary of modern times, in the person of Dr. John Scudder, the first of that long line of Scudders to give their lives for India. He landed in 1819, and began the work which has been copied by almost every present-day mission, and which has furnished such an unparalleled opportunity to declare and exemplify the love of God. The work, thus begun, has developed from year to year until today there are two hospitals, with a large staff of workers that minister to thousands on a self-supporting basis.

Jaffna's Unique Conditions Unlike any other mission of modern times she found her church buildings and missionary homes ready for her to occupy. In the 17th century, Jaffna came under the Portuguese King, who, in his zeal for Christianity, converted the whole country by his fiat. The island was divided into parishes, and in each, suitable buildings erected. Passing from the Portuguese to the Dutch every effort was made to make the official conversion real, but with what success is shown from the fact that in 1796, when it fell into the hands of the English and all religious compulsion was withdrawn, the people returned to Hinduism with such rapidity that, on the coming of the Board's missionaries, twenty years later, nothing remained of the parish system but the buildings. These the missionaries were permitted to repair and occupy. Practically every station center was formerly the center of a Dutch parish.

Owing to the insular conditions under which the people live, each farmer is able to live on his own farm, so that there are no "villages" in the sense in which the term is used in India; where for mutual protection all must huddle together in a village, from which the farmer goes forth each day to his fields and returns with his cattle at night. This one fact, in the life of the island, has had much to do in moulding the character of the people, by whom very much more is made of home life and the privacy it should afford, than is possible in the rather promiscuous life of the Indian village.

Practically all of the converts in Jaffna came from a single Hindu caste, and that the highest caste in the land, next to the Brahmin who there is not very influential. Thus it came about that on becoming a Christian one need not leave his home and was not cut off from the rest of his family. This is the only mission in the countries where caste rules where this is true. Within the same home there may be Christian and Hindu living amicably

together. In almost every case in any other mission, conversion makes at once a very sharp cleavage, because the convert has broken caste by entering a body where he must associate with the low, or even the out-caste. As it is usually expressed by the Hindu he has "descended into the Bible."

The Solidarity of Its Community Owing to its home life, its insular surroundings, cut off not only by the seas, but also by nearly two hundred miles of jungle from its neighbors to the south, from whom it is also separated by barriers of race, language and religion — the inhabitants of South Ceylon are Singalese by race, they speak the Singalese tongue, and are Buddhists by religion — and owing to its solidarity along caste lines, the Jaffna community is a unit in the sense that very few Indian communities are. This explains why it can be claimed for Jaffna, that nowhere else in a non-Christian land has Christianity the hold upon the whole community that it has there.

Jaffna's Possibilities "Ceylon, the Key to India," is no newly coined phrase, and, when one takes all into account, it does not appear to be altogether a dream. Surely God, who determines "the appointed seasons and the bounds of their habitations" for all nations has a purpose in thus preserving this community there for upward of twenty centuries, and in the fullness of time, sending to them the messengers of the cross. There are no visible limits to what this compact and enlightened community can do for India and all the East, if and when it is moved by the Spirit and fired with the constraining love of God.

Pioneer Projects In addition to what has been said, the Ceylon Mission is to be credited with the following pioneer enterprises: The first Native Evangelical Society, 1832; the first Y. M. C. A. in Asia,

1884; the first Christian Endeavor Society in Mission lands, 1885.

3. Madura Mission

Early Advantages The daughter very soon outgrew the mother, and is, today, in many respects, the largest of the Board's Indian missions. Benefiting by the experiments of Marathi, and many of the labors of Ceylon, it came to its task with many advantages which they lacked.

Unlike the earlier missions, too, it has known nothing but kindness and hearty co-operation from a long line of government officials, both European and Indian, from whom it has had every assistance it could properly expect from a government compelled to observe a strict neutrality in the face of the many religions of India.

A Double Aim From the first Madura divided its interest and strength between the institutional and the district work, with the result that it very soon led its sister missions in the size of its Christian community — and on the other hand is known, in south India, as a model in the completeness of its organization and the compactness of its field. Madura City is unique in the number and size of the Mission Institutions which may be found within a radius of three miles of its center.

Its District Work From the limited size of the field which it originally occupied it has been able to do a more thorough work than is possible in missions with a larger area. It has, approximately, one Christian worker, including all teachers, for each eight square miles; one school for each block of twenty-eight square miles, and four Christians for each square mile. Yet this means but one in each hundred and twenty of the population.

At the end of fifteen years the Christian community numbered nearly 2,000, and at the end of forty years, that

is, in 1874, there were 8,000 Christians in thirty-two churches with sixteen Indian pastors for whose support the Christians gave Rupees 4,000 (\$1,350).

Departmental Work After its fortieth year the work took on more and more of a departmental nature, so that today, out of the sixty foreign workers two-thirds are engaged chiefly in departmental work.

Much of this consists in the education and training of religious workers of different classes. Having received its first workers from Jaffna, or from sister missions in India, its attention was early turned to the importance of training workers. As a result it has had, for several years, an unusually complete plant to prepare both men and women for Christian work. Its workers may be found in considerable numbers all over the Tamil area. The mission is happy to render this service to other missions, having been so liberally dealt with, itself, in its youth.

4. Common Factors

There are very many points at which the work of the Board in India is practically a unit, very many conditions that are common to all. A few of the more important will be noted.

Caste Caste, the crystallized racial differences of ancient India, is a basal problem with all Indian missions. All, however, are not agreed with reference to it. On one extreme is the comparatively small number who look upon caste as a purely social thing, and do not hesitate to admit it to the church as freely as it desires to enter. On the other extreme are those who, in their dread of caste, make rules to govern the style in which men shall wear their hair, lest they fall into temptation by following the old caste way. Between these two extremes stand those who look upon caste as the stronghold of Hinduism, and

whether **essentially** religious or not, **practically** the only essential tie that binds the Hindu to Hinduism, and the greatest hindrance to the progress of the Kingdom of God in India.

To this middle group belong all the Board's missions; all have had their caste troubles within the church; all have taken an unequivocal stand, and all have come through secure, each in its position and free from any serious caste troubles in the future.

In Ahmednagar the trouble arose over the admission of some converts from the out-caste community to the church in the year 1845. One young man headed a revolt against this. Immediate action on the part of those in authority stopped the trouble, and the head of the revolt was, himself, suspended.

Two years later the Madura Mission was so moved by the caste spirit within the church that it resolved to cast it out by a "Love Feast," where all must eat together. The so-called love feast left much to be desired as an exhibition of brotherly love, for seventy-two persons were suspended for refusing to break caste and thirty-eight of these were catechists in charge of villages. Many were left without leaders, and several congregations and individuals were permanently lost to the mission, but it gained a position which it has ever since carefully maintained, a position that enables it to stand unflinchingly for the brotherhood of all Christians.

Conditions are different in Ceylon, yet even there it was desirable for the mission to state emphatically that caste could not be tolerated in the seminary, and that the mission knew no distinctions at the Lord's Table. It was not, however, until the year 1902 that the crisis arose, and then it was over the admission of a low-caste girl into the Uduvil Girls' School. A combination of firmness and patience weathered the storm, and the institution was saved without compromise.

Caste is today being repudiated by many leaders in

the political world, who see that it is incompatible with self-determination and home rule, which must be as much for one class as another.

The Board's First Deputation Comparing the statistics of the years 1850 and 1860 for all three missions we note a common trend in each.

1. There is a shrinkage in the number of schools and the number of pupils attending.

2. There is a very marked increase in Christian Community Churches and ordained pastors.

These figures reflect the work of the first deputation from the Board, which visited these missions in 1854-55. It spent several months in a detailed study of conditions in order to carry out the purposes for which it came, namely:

1. To ascertain how far oral preaching of the Gospel is actually the leading object and work of the missions.

2. To find out to what extent Indian Missions of the Board are prepared to rely on the oral preaching of the Gospel and dispense with schools, especially those in which English is a prominent and characteristic feature.

3. To learn what were the reasons for delay in ordaining native ministers.

The educational work in India suffered a severe and irreparable injury because of the decisions of those days, yet statistics show with what success the deputation was able to bring the emphasis around to village work and start the missions on that road, which has given them today the strong Indian Churches, to which they look as their greatest asset and the most promising factor in India's outlook. In each of the three missions the deputation assisted in the ordination of the first pastor so set apart.

Famine Conditions are so similar that famine is always a possibility at any point, though, as one would expect, the danger is greatest about Ahmednagar where

the rainfall is lowest, and least in Ceylon where the rainfall is greatest at sea level. The great famine of 1877 was felt throughout the Board's missions, extending over an area of 257,000 square miles, and affected a population of nearly 60,000,000, one in twelve of whom died from it. At Sholapur, where the famine was most severe and the regular work entirely disorganized, the missionary and his wife gathered about them as many of the orphans as possible, and in later years trained them so that today they are, many of them, active workers in their own or other missions.

In the Madura Mission, owing to the terrible suffering, all ties of kindness or kinship were obliterated — children were frequently abandoned to die or to await such fate as might overtake them. A government officer proposed that the mission become responsible for the rearing of 10,000 of these, but the cost made the proposal impracticable.

The combined expenditure of government and charitable funds at this time reached a total of about \$32,000,000.

While small orphanages were begun, somewhat against the Board's wishes, both in Marathi and Madura missions in 1877, it was not until the famine of 1900, in the Marathi Mission, that this work was undertaken with anything like adequate numbers. At this time over 3,000 children were actually taken by the mission. With them came many new and perplexing problems. Largely through this added responsibility came the unusual expansion of the industrial work that has already been mentioned.

While the same period was a time of considerable hardship and some severe suffering, it is not spoken of as a famine time in the Madura Mission. A few children, not over forty in all, were gathered into one or other of the Boarding Schools and cared for, until they were able to care for themselves. As in Marathi so in Madura, some of the mission's best workers are "Orphanage Children" of '77 or of '00.

Freedom from future famine in the Madura field is almost assured by the "Periyar Project," a famine-preventive measure by which the waters formerly lost in the Arabian Sea are now turned eastward, brought through a tunnel in the mountain range and let down upon the eastern plain, where they refresh and make fruitful some 126,000 acres formerly almost barren.

The New National Spirit All the missions feel and rejoice in this evidence of a new national life. The changes, which it has made in mission work and missionary methods, are all but revolutionary. At the beginning missions stood in the position of a benevolent, but despotic parent. It was for the mission to decide what was good for the Christian community, and, having decided, to proceed to give it them. Today the situation is entirely changed. The mission looks to the church as the all-important, the abiding organization, and considers itself the true minister of the church to aid it as it may in carrying out the church's plans. The old relationship of parent and child has gone and in its place has come that of comradeship in the work of Christianizing India with the church in the first place.

It is matter for profound thankfulness that in the vast majority of cases, this change has been affected without the destruction of the old-time love and mutual regard. In no particular do the missionaries recognize the Divine hand, so manifest from the first landing of Hall and Nott in Bombay, as in this ability to pass over to the church, just a little before it has been demanded, such responsibilities or privileges as rightly belong to the church and which it is prepared to assume.

CHAPTER IV. RESULTS

1. Tabulated Results

Workers and Churches The original band of missionaries has grown to a force of 134 — a force of over 2,000 Indian workers has been

created, with a Christian community numbering over 44,000, 44 per cent of whom are able to read, as against 6 per cent for the population of all India. This community is organized into 120 churches, and these contribute for their own, and other religious work Rs. 70,649 (\$23,550), which works out at an average of seven days' wage of an ordinary workman for each communicant. There are just under 20,000 communicants. In one of the missions every church is self supporting, and in the other two they are very nearly so.

Education and Educational Institutions The work begun by Mr. Hall in Bombay has grown to include 586 separate educational institutions of various kinds, from the Kindergarten on the one hand to the college and professional school on the other.

These had, in 1920, 32,000 students, who paid \$42,000 in fees. While the great majority are of the Elementary, or Primary grade, there are among them thirteen Boarding Schools, seven High Schools, ten Industrial Schools, seven Normal Schools, four Schools for Theological Training and two Colleges, the American College in Madura, with 317 students in its college classes and 704 in the preparatory department, and Jaffna College, begun in 1823, with 41 and 469 students, respectively.

Medical Work Eight hospitals are ministering to 135,000 sufferers annually. At Sholapur and Manamadura two Leper Asylums, belonging to the Mission to Lepers, but supervised and carried on by Board missions, contain 203 lepers; and in the School for the Blind in Bombay, fifty-five sightless ones are led to see Him who brings hope and light to those in darkness.

2. Untabulated Results

1. The Education of Girls It is of no little interest to trace, through the years, the essential unity of the work carried on in these three

fields. One in the source of their inspiration and their financial resources, they are one in origin as well. It was one of the first missionaries in Bombay who saw, as in a vision, the three missions as a unit and planned for the realization of his vision.

Throughout their history there has been a more or less synchronous ebb and flow of experiment and consolidation, advance and readjustment, so that, in outline, the histories bear a resemblance that cannot be missed. Conditions have been so far common that all great problems have had to be solved by all; and the same is true today.

In no aspect does this unity appear more clearly than in a study of the missions' stand on the education of girls. From Marathi records we read that, in January, 1824, they opened a school for girls, and in four years had twelve schools with 400 girls and a woman, probably the first Indian woman who ever taught in a school, as teacher. Ceylon says: "An event of far-reaching significance in the year 1824 was the opening of the first Boarding School for Girls on mission soil at Uduvil." Thus, in the same year, East and West, began that work, which has today covered the three missions with a network of schools for girls and founded those institutions in each mission that are engaged in giving to India a type of womanhood that will be an honor, both to India and the institutions.

Tabulations can be made of the numbers who pass through these schools — of the years of work and the expenditure of funds, but what a very small part of the real results will such tabulations show!

One cannot tabulate the effect of these institutions in the production of hundreds and thousands of similar ones, Mohammedan, Hindu and Christian, of which the Board's schools were the forerunners.

Tables cannot show the change which these schools have been instrumental in working in the position of women from the time when reading was considered only as the accomplishment of a dancing girl in the temple.

Think of the hundreds of trained nurses, ministering today to their sisters, respected and honored in spite of the fact that they have taken up what was before a despised and degrading occupation. Think, also, of the seclusion of the zenana giving way before these schools, as you see educated Hindu ladies of this generation accompanying their husbands to public gatherings. And in thinking remember that the seed of all this was in those schools that had their beginning nearly one hundred years ago. They are not **entirely**, nor even **chiefly** concerned in this change, but they were the forerunners, they showed the way.

“It has been reserved for Christianity to raise women from the dust, and to teach the world that she is the equal of man. To her, Christianity comes to proclaim that He who was the Son of God has raised womanhood forever. To these, as to none before, Christianity says, ‘Arise, shine, for thy light is come.’” Thus, spake an educated Indian lady. Is it a small thing to have been a pioneer in such a work!

Contribution to Moral Force None are more ready to admit than thoughtful leaders of Indian life, that should India fail of its glorious future, it will be through lack of moral fibre, that strength that holds her sons to the high ideals they already have before them.

Reflect a moment on the contribution which the Board has made, is today making, to the moral strength of India!

Recall the army of its youth that is coming under the influence of its educational institutions; and the hundreds of workers, both men and women, who by word of mouth and by the printed page are engaged in this one thing, using, at all times and in all possible ways, that word of God by giving heed to which a young man, or nation, may cleanse his ways.

In speaking at a gathering of a Board's mission, a

Hindu gentleman, a member of the Servants of India Society, said:

“The new ideals and the new ideas of life and service, which Protestant missions, during the past century, have brought to bear upon Indian thought, renders their history full of instruction and inspiration. The missionaries have built up the character and capacity of thousands of individuals, and have materially contributed to the uplift of the masses. Those of us who have seen the work of American missionaries will bear me out when I say that they have been great and useful instruments for educating Indian opinion in the methods of noble sacrifice and humanitarian service. They have played a large part in the great intellectual and spiritual evolution of the past century, and have been one of the potent factors that have produced modern India.” This testimony could be duplicated many times over, but the thesis does not need proof or argument. Reflection upon the acknowledged fact and all that it implies, is more to the point. Compare the India of a century ago with the India of today. How much is it worth to have been a “potent factor” in that change?

Union Movements We read that a monthly meeting of all the missionaries in the Island of Jaffna — three different missions — was organized in August, 1819. Thus three years after their landing these men engaged in a union movement, which is still in existence, and which has such a numerous progeny that a simple catalogue of all would be too large for our present limits. Suffice to say that in any department of work, and wherever co-operation has been possible, it has been welcomed by representatives of the American Board, which was essentially and still remains a co-operative body.

A very few examples must suffice:

1. The South India United Church. This is more than co-operation, it is an organic union that embraces

four languages besides English, six denominations, and the churches planted by eight missions, two of which are the Tamil Missions of the Board. It brings together nearly 200,000 Christians in one body, and is today holding out its hands in welcome to two other bodies, inviting them to join with it in forming a single national Church for India.

2. Union Theological Training. There are two such institutions, one in Ahmednagar and one in Pasumalai, Madura. These serve several missions for the training of workers, theologically.

There is also the United Theological College in Bangalore, where college graduates or others of an equivalent training, are prepared for the B.D. Degree of the Serampore College. Serampore is, itself, an interdenominational institution, which brings over from the days of William Carey and the Charter of the Danish King, the right to confer degrees in Divinity, the only institution of the kind in India.

3. The Woman's Christian College, Madras. A splendid new institution, in which nearly all the larger mission Boards working in South India are co-operating, where girls of any social status or religion may pursue their college studies under conditions at once homelike, and stimulating, and in an atmosphere strongly and definitely Christian.

4. The National Missionary Council, and its various provincial organizations. These bodies grow out of the Edinboro Conference and are the medium through which the whole mission body of India finds voice on all common topics. They have no more enthusiastic supporters and none more loyal to their objects than the members of the Board's missions.

This spirit of union and co-operation, so characteristic of the mission field, where denominational differences look very small in view of the common task, is being manifest in ever-increasing strength in the home churches.

Is it too much to say that this is one of the many "reflexes" of missions?

International Thinking Another return to the home churches from their mission enterprise is the ability to think and act more freely on an international basis. If Dr. Edward Everett Hale considered that the hanging of a map of the world in an American pulpit in connection with a mission meeting, marked the beginning of a new, an international, era in the affairs of the American Church, how rapid has been the movement since that day. Not that the American Churches have attained, or are already perfect in this respect, but it is much easier to detect some of the "Marks of a World Christian" today than formerly. Gradually missions, and a study of their problems, are teaching the home churches that the world is one, that God made of one all nations, and that the great facts of the Fatherhood of God and the brotherhood of man, in the international sense, at least, must be brought into the region of practical every-day life, or the religion that teaches them will become a byword and a reproach. "The ideas that lie at the heart of the Gospel of Christ," says a Hindu gentleman and a sympathetic student of Christian missions, "are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought, and this will be bound to go on **So Long as Those Who Profess Christianity Live up to Their Profession.**" There is no better preparation for a religious revival than a study of missions in their bearing on the world situation at the present time.

CHAPTER V. THE OUTLOOK

Owing to the new national consciousness that has come to all the races of India and its insistence on the equality of all men; and growing out of this the new spirit of independence and eagerness to accept responsibility on the part of the Indian Church, missions find themselves work-

ing under conditions so altered as to seem entirely new. These new conditions strike at the very existence of some forms of work, and are bound to modify all fundamentally. It has been prophesied that India will have full Dominion status in the Empire of Britain, with complete Home Rule, within a decade; and this is far from being a wild dream. It is more likely to prove correct than not.

But, whatever comes, those departments of government with which missions have most to do, the Educational and the Medical, have already been placed under Indian Ministers, who, in spite of any personal sympathies they may or may not have, will be obliged to see that there shall be the most rigid religious neutrality in all institutions receiving public funds.

The medical work must look for the imposition of many conditions, limiting the freedom of the past and, in some instances, must expect the withdrawal of grants. But, unless very drastic changes are made in the laws of the land, no insuperable difficulties are likely to be encountered, and the ministry of healing will probably go on in a modified and possibly somewhat reduced form.

With education the situation is not yet clear. Every indication points to the near approach of a time when the whole character of that work will have to be changed.

Education was undertaken originally, in almost every instance, as an Evangelizing agency, looking toward the moulding of the non-Christian communities. As time has passed and the Christian community has grown, education has ministered more and more to its needs. This movement will, of necessity, be very much accelerated, until the large educational work in India will be chiefly, if not entirely, for the up-building of the Christian Church and community, and the development of a high-class Christian leadership.

Up to the visit of the Board's Deputation, in 1854-5, the Indian Church was of very secondary importance; it had not the service of a single ordained Indian pastor.

Five years after this date the Christian community had increased threefold; the organized churches, from 20 to 56; and the Indian pastors, from zero to 16. The emphasis then placed upon the development of the church has never been withdrawn and mission education will be compelled by the trend of events, if not by definite policy, to make the growth of the church and the Christian community its first concern. It will be looked upon less and less as a means of direct appeal to non-Christian communities, as at the beginning, and will take its exceedingly fruitful place as a minister to the church, which in turn becomes the messenger of the cross to its own people.

Another change in education which may be expected is the concentration, more and more, upon the larger institutions. With the incoming of free, compulsory education of the elementary grade, missions may discover that there is no longer an opportunity for definite missionary service in the ordinary village school. There will remain, however, the large and evergrowing need for these schools which gather Christian youth together for that kind of training and character building that cannot be given in a day school. Therefore, with a new emphasis and aim, the future holds a very large field for the College, High School, Boarding, Industrial, and Training Schools. The missionary community, as a whole, does not view these changes with dismay, but sees in the outlook every indication of a very great increase in the influence of their faith upon the peoples of India.

So rapid and complete, in some respects, has been the change of the past decade in the matter of the new Nationalism, that it is reflected in the common vocabulary of the day. One no longer speaks of a "native" unless he wishes to insult the Indian to whom, or of whom, he speaks. That term has become, to the Indian, so suggestive of inferiority that, at his request, it has been abandoned in favor of the now universally used "Indian." So complete is this change that one who has sensed the change in India itself cannot hear the old term without a feeling of

repugnance and a desire to apologize as if something uncouth and offensive had been said. This sensitiveness of the Indian does not connote a condition of mutual distrust and antagonism in the religious sphere; it is in answer to prayer that this new life has come and the church has arisen to claim and assume her own, her legitimate responsibilities.

In adjusting missions to these new conditions two lines appear. In Ceylon and Madura the trend has been to keep the distinction between church and mission clear, and to place great and ever-growing emphasis upon the church at the expense of the mission.

In Ceylon the church, through its Council, is thoroughly self-governing and in addition has taken over, from the mission, the entire responsibility for the vernacular schools, and has appointed the Board of Education, which consists of about ten Tamils to three foreigners. This Council has been called the most democratic body in the Island of Ceylon.

Along the same lines, Madura has passed over to her church the entire responsibility for the district work, educational, Evangelistic and pastoral. The Council receives from the mission a lump-sum grant of the fund which the mission formerly spent on this work, and is free to use it as it pleases along the lines of its budget. The church, as such, is also asked to appoint representatives on all the Councils which govern the higher educational institutions, and is thus represented on the college, Pasumalai High and Training Schools, the Theological Seminary and Capron Hall School for Girls. The Vice-Chairman of the College is an Indian and Indians occupy, in two out of five Local Councils, the position of executive and general superintending officer.

In the Marathi field more has been done to advance Indians to positions of leadership by making them members of the mission, but whatever the method which local conditions suggest, all are agreed in giving full scope to the

unquestioned ability of the Indian leader, and in developing to the utmost the conviction that the Evangelization of India is the task of the church.

Closing Appeal

Can we do better than use in this connection, and as a fitting close to this brief sketch, the appeal which Messrs. Hall and Nott presented to the Governor of Bombay, asking each one who reads to apply the **spirit** of that appeal to his life and purposes.

“We intreat you by the time and money already expended on our Mission and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We intreat you by the spiritual needs of the heathen who are daily perishing before your very eyes and under your Excellency’s government, not to prevent us from preaching Christ to them.

“We intreat you by the blood of Jesus, which He shed to redeem them:—As ministers of Him, who has all power in Heaven and on earth—and who with his farewell and ascending voice commanded his ministers to go and teach all nations, we intreat you not to prohibit us from teaching these Heathens.”

There are many ways to “prohibit” and “hinder” the work of missions. What would we have done as governor? What **shall** we do today?

Send contributions to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston, Mass.

Literature and leaflets of the American Board may be had by addressing:

JOHN G. HOSMER, Congregational House, 14 Beacon Street, Boston, Mass.

Or at the District Offices:

REV. WM. W. SCUDDER, D.D., 287 4th Avenue, New York City.

REV. W. F. ENGLISH, Jr., 19 So. La Salle Street, Chicago, Ill.

REV. HENRY H. KELSEY, D.D., 760 Market Street, San Francisco, Calif.

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STATISTICAL AND OTHER DATA, 1922

ITEM	MARATHI	CEYLON	MADURA	TOTAL
General Items for Mission Fields				
Approximate Area.....	22,500	600	7,200	29,250 Sq. Mls.
Mean Temp. Sea Level....	79 deg.	80 deg.	82 deg.	.....
Rainfall.....	{ Bombay 74 in. Ahmednagar 25	45 in.	38 in.	.....
Latitude.....	17.5 to 20 N	9.45 N	9 to 11 N	.....
Race and Language.....	Marathi	Tamil	Tamil	.....
Population.....	2,000,000	200,000	3,000,000	5,200,000
Total No. of Villages.....	2,000(*)	300(*)	3,500	5,800
Villages with Xtns.....	450	60(*)	594	1,104
Mission Founded.....	1813	1816	1834	.....
(*) Estimated				
Workers and Churches				
Foreign Workers.....	51	22	61	134
Indian Workers.....	605	538	861	2,004
Christian Community....	15,670	3,337	25,113	44,120
Able to Read.....	5,306	3,607	9,701	18,614
Organized Churches.....	67	21	32	120
Church Members.....	8,720	2,468	8,712	19,900
Contributions of Xtns in Rupees.....	12,916	31,387	26,346	70,649 (\$23,550)
Average Per Member in Days' Wage for Unskilled Man.....	3	20	6	7 days
Education and Educational Institutions				
Schools of All Kinds.....	197	119	270	586
Students of All Kinds....	8,389	13,395	10,529	32,313
Tot. Fees Per Yr. in Rupees	14,248	44,200	69,345	127,693 (\$42,000)
Boarding Schools.....	6	2	5	13
High Schools.....	3	1	3	7
Colleges.....	..	1	1	2
Industrial Schools.....	8	1	1	10
Normal Schools.....	3	2	2	7
Theological Train. Schools	2	..	2	4
Medical Work				
Hospitals.....	4	2	2	8
Cases Treated Per Year...	34,102	15,257	85,578	134,937

ALL INDIA AND PRESIDENCY FIGURES

	PRES. OF BOMBAY	PRES. OF MADRAS	ALL INDIA	ISLAND OF CEYLON
Area in Sq. Miles.....	123,064	141,726	1,773,168	25,333
Population.....	27,084,217	41,403,404	315,132,537	4,000,000
Hindus.....	..	36,850,809	217,286,892	828,622
Mohammedans.....	..	2,484,324	66,647,299	248,140
Buddhists.....	..	..	10,721,453	2,141,599
Animists.....	..	828,108	10,295,168	.....
Christians.....	..	1,242,162	3,876,202	362,000

